

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM."
—*Jesus Christ. (John xiv, 21).*

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TEMPERANCE IN ALL THINGS.

[CONCLUDED FROM PAGE 227.]

TEMPERANCE is the best guardian of youth, placing about it that innocence and that solid wall of protection from disease, pain and affliction, that alone can lead to comfort and joy in this world. The intemperate cannot enjoy these inestimable blessings, because where intemperance flourishes, innocence, right and health are overcome, as the brute tramples upon its prey; and if the time shall ever come, as come it will, when "the lion and the lamb shall lie down together, and a little child shall lead them," it will be when temperance rules the hearts and passions of mankind.

No intemperate man can have moral courage, a state or condition of mind that characterizes the highest order of manhood and womanhood—a courage that displays itself in silent effort and endeavor, daring to suffer all for truth and duty. It is moral courage that has enabled men to achieve every step of progress in the history of our

race—it was a characteristic of all leaders in the van of thought and action—the discoverers, the great patriots, the great workers in all the walks of life. It is indeed a great thing to have moral courage; but the intemperate man can never own it, for it is a characteristic only of free men and women. Like liberty, moral courage can be enjoyed only by free-men. To the slave of passion these two twin sisters of all that is desirable in life will not submit. They spurn him as good does evil, and from their exalted place look in pity upon his cowering form, while they smooth the brow and comfort the heart of him who is the master of his every passion. Say, tell me, young man, which place you wish to take. Which will you be, the master and companion of the good, or the slave and fellow of the bad? Every life must choose for itself, and as choice is made, let it be remembered that men do not become

slaves in a day, nor masters in a week. It sometimes requires years of patient toil, or months of careless carousals, to gain either step. But remember that evil is always present, but good must be sought. Remember that to become a master, one must first learn to govern. A little neglect will give an evil passion power; a little self-control and thought will bind it with the chain of moral courage that never can be broken.

Of all places in this world where evil is ever battling with the right, there is no place like home—a word that touches every heart, that thrills the soul. Every true home is built upon the rock of love. "Love is its foundation, love its wall, love the canopy of its hearthstone."

We know how the heart is touched when the word is mentioned—we know how every finer sentiment and thought swells with tender thrills upon the mention of its name. Every man bows with reverence when the song of home is sung:

'Mid pleasures and palaces though we may
 roam,
Be it ever so humble, there's no place like
 home.
A smile from the skies seems to hallow us
 there,
Which go where you will is ne'er met with
 elsewhere.
An exile from home, splendor dazzles in
 vain;
O, give me my lowly-thatched cottage again.
The birds singing gaily that come at my call,
Give me these, with peace of mind, dearer
 than all.

The training so essential in temperance should here be made, so that when the new home is made it may be founded and built right.

It seems impossible that anything could cause a man to break up that which is dearest and sweetest and best to him in this world. It seems

almost impossible that any man should permit himself to allow any intruder into the sacred precincts where love and peace alone should abide. It seems rude to think that man will allow himself to be so harsh. He will resent any insult upon it by punishing the invader. He will defend it with his life's blood, and when wounded or unable to walk, he will yet hold up his hands until they are hewn down by the saber in its defense. But, notwithstanding all this, he often permits intemperance, the vilest of all enemies, to crawl in where no other invader would dare approach; and there are thousands of homes in our land that are each year made desolate by this vile enemy, drink. I need not picture to you the desolation of a ruined home. As home is the most glorious place, so its ruins are the most appalling. As he who enjoys the greater light when he falls, falls into the grossest darkness, so the truest, best home constitutes, when shattered, the saddest ruin of all. Year by year such homes are ruined by intemperance in some of its forms, and other men look on and say, "God grant such fate may never overtake me." They look upon their children, clasp them to their hearts, and pray that such a fate may never be theirs; but at the same time the old serpent is making headway with them. They permit themselves to dabble and talk, thinking of, and relying upon their own strength, instead of leaning upon the strength of their God and His commands, until little by little the monster wrenches from them, by their own aid, that which was nearest, dearest, and uppermost in their hearts. I have seen many such cases, so have you, so have all of us.—HEINRICH BERNZ in *The Contributor*.

LOVING HOMES.

NOTHING appears to us so beautiful in human experience, as the reciprocal affection of parents and children, especially after the latter have attained maturity, and, it may be, form new relations in life. We have seen

the loving and lovely daughter, after she had become a wife and mother, seize every opportunity of visiting the parental home, to lavish her affectionate attention upon her parents, and, by a thousand graceful and ten-

der kindnesses, assure them that though she was an idolized wife and a happy mother, her heart still cleaved with ever strengthening fervor to father and mother, who watched over her infancy and guided her youth.

It has been our privilege to know such; and as we have witnessed the outpourings of love and happiness between these devoted and glowing hearts, we have felt that surely much of heaven might be enjoyed here if all families were equally attached. And would that every daughter knew

what pure joy she might create in the parental bosom, by a constant keeping alive of the spirit of filial devotion, and seizing frequent opportunities to make it manifest in little acts of gentleness and love, notwithstanding the child may have become a parent. The child never grows old to a fond parent. It is always the dear child, and never so dear as when it keeps up the childish confidence and love of its earliest years.—*New York Ledger.*

THE EUROPEAN OUTLOOK.

THE following, from a recent issue of the *Speaker*, an ably-edited magazine, published in London, will be of interest to people who are watching the signs of the times:—

The Russian people have been so long possessed by the belief that they are entitled to lead and guide and control, if not actually to incorporate, all the Slavonic races, and to drive the Mussulman out of Europe, as to regard any cessation of their progress to this goal as a mere temporary pause, to be followed by a more vigorous action when a suitable opportunity arises. A revolution in Serbia or Bulgaria, an insurrection in Macedonia, would create such an opportunity. Now a revolution in Serbia may happen at any moment, may happen without any direct promptings from St. Petersburg, because the elements in Serbia are in unstable equilibrium. So the causes for an insurrection in Macedonia are never absent, nor is the propaganda of Russian agents needed to create them, because the disorders and wretchedness of the country, under Turkish misgovernment are chronic. The Austrian Emperor and his military *entourage* and the Magyar Ministers who now, expressing on this point the general sentiment of their countrymen, prescribe the international attitude of the Dual Monarchy, know all these

facts, and deem the conflict inevitable. The position of the Magyars in the midst of a Slavonic population would be untenable if Russia had absorbed the Ruthenians of Galicia and established her influence over Bulgaria, Serbia, Roumania. Hence the Magyars, and Hapsburgs, who now lean on the Magyars, think their existence involved in holding Russia back within her present limits, in maintaining Austrian predominance in Serbia, and keeping Bulgaria at least neutral. Being the weakest and the most internally distracted of the three empires, Austro-Hungary feels the strain of continued preparation for war most severely, and is most likely to be driven into premature action by her fears. More than once of late years she might have taken up arms but for the restraint imposed by Germany, without whose approval she dare not move a soldier. So now, through all South-eastern Europe, hardly an educated man can be found who does not look for a Russo-Austrian war within the next four or five years at the furthest. A Western observer thinks that as the tension has lasted so long already, it may last still longer; but he sees that the passions and the interests, real or supposed, which lead to war, do not lose in intensity; and he therefore concludes that that which may happen at any time will happen before long. We have spoken

of Germany as a restraining power. This she has been, this she probably means to continue. But it must be remembered that the feeling of sullen dislike between Germans and Russians, discernible for many years past, has grown apace of late. Among the Russians it rests partly on a feeling of personal jealousy on the part of native-born officers and civil servants towards those who, while only half Russian absorb many of the best posts, partly on an idea that Germany as a State is the only real rival of Russia, the only obstacle to her progress. Among the Germans it springs from the belief that Germans are ill-treated in the Baltic provinces of Russia, and that this is part of a deliberate plan to root out the German speech and habits and religion; nor has the ostentatious friendliness of the French to Russia failed to deepen these feelings. In both Germans and Russians there is a race-antagonism similar to, but stronger than, that which has alienated Irishmen from Englishmen, which disposes each people to believe the worst of the other, the Germans to despise the Russians for their supposed want of cultivation, the Russians to detest the priggish arrogance of the Germans. This mutual repulsion, whose strength surprises us English, who have no hatred for any Continental nation since we left off hating the French, has become a powerful factor in the alliance of Germany with Austria, and in the tacit alliance of Russia with France. Although Germans and Russians have not been in arms

against one another for nearly eighty years, and have within that time had no serious ground of quarrel, there is as much bitterness now in Germany against Russia as against France. The hostility of Frenchmen and Italians to one another is no more reasonable and scarcely less menacing. Italy has been for years spending large sums on the fortification, not only of her Alpine frontier to the west, but of the roads which cross the Apennines from the coast between Genoa and Ventimiglia, in preparation for an attack by France in that quarter. There is fortunately no sign of anything approaching a *casus belli* between the countries; but neither people would recoil from the prospect of a war with the other.

When these various sources of danger are reckoned up, the prospects of a long-continued peace do not seem bright. Europe, and especially South-eastern Europe, is so full of inflammable material, that any match may cause an explosion. For present alarm, however, there is probably less cause than there has often been during the last ten years. France and Germany are unquestionably pacific in their wishes and purposes. Russia may be so, and if Austria moves it will only be because she thinks the dangers of waiting to be greater. The very vastness of the scale on which wars are now conducted makes rulers feel not only how ruinous a reverse may be, but how great may be the losses attendant even on victory.

DEBASING ANTI-"MORMON" LITERATURE.

WHEN a record of our times shall be made by an impartial historian, the Latter-day Saints shall be completely vindicated, while their traducers will be held up to everlasting execration. When this meed of justice shall be given, the generation then living will read with amazement the base slanders that have been and are being uttered

against a worthy and misunderstood people, of whose true mission and genius there seems to be but little apprehension.

So striking will this phase of history of the Latter-day Saints be that the diabolical falsehoods formed and circulated against the primitive Christians will be comparatively forgotten. The fullness of the Gos-

pel revealed anew in this age has come to stay, and the powers of evil will consequently be exercised to their fullest extent in supreme efforts to stop its progress and prevent the accomplishment of its mission and the attainment of its destiny. The refuge of lies must be extensively erected as a protection to those who engage in making assaults upon a community who are entitled to the highest consideration, but instead of being accorded it are the victims of the largest possible measure of vilification, abuse and maltreatment. In course of time the tables will turn and the stream will run in the opposite direction.

These reflections were superinduced by turning over the pages of a book entitled "The Two Elsie," by Martha Finley, and published by Dodd, Mead and Co., of New York. It is designed for juvenile readers, whose minds are liable to be poisoned through it with unjust prejudice by the unmitigated libels which the volume contains. As an anti-"Mormon" publication, especially as it is in the guise of a book for young folks, it is one of the most contemptible and slanderous ever given to the public.

In one part of the volume a young couple on a bridal tour are represented as meeting with two young girls on a train who had left their home in Norway to seek another in Utah, having been converted to the "Mormon" religion by the preaching of an Elder. They had taken the wrong route, and were accordingly in great mental distress. In conversation with them the groom is represented as making to them an expose of "Mormonism" with special reference to polygamy. Here is an extract:

"It is a well-established fact, replied Edward; and it is well known also that they conceal this doctrine from those whom they wish to catch in their net; to them they exalt the Bible and Christ; but when the poor dupes reach their promised paradise, and are unable to escape, they find the Bible kicked into a corner, the Book of Mormon substi-

tuted for it and Joe Smith exalted above Jesus Christ."

All who are familiar with the religious peculiarities of the Mormon people know that in their reverence for and adherence to the Bible they are not surpassed by any other community; neither is there any other class of people who as a whole, are more conversant with its contents. While they accept the Book of Mormon as an ancient record given to this generation for the benefit of all who will accept of its truths, it is not taken nor viewed as a substitute for anything else either sacred or secular. As to the Prophet Joseph Smith being exalted above the Savior, the fact that "Mormon Church" is a misnomer, its proper name being the Church of Jesus Christ of Latter-day Saints, ought to be sufficient answer to that absurd charge.

The following exhibits the author's fertility in the production of slanderous fiction:

"The missionaries procure photographs of the single women whom they have persuaded to embrace Mormonism, and these are sent on in advance of the parties of emigrants. The Mormon men who want wives are then invited to look at the photographs and select for themselves. They do so, and when the train comes in, bringing the originals of the pictures, they are there to meet it; each man seizes the girl he has chosen by photograph, and drags her away, often shrieking for help, which no one gives. I have this testimony of an eye-witness, a minister of the Presbyterian Church, who has lived for years in Utah."

Of course it is hardly possible that a sane person who has reached the years of maturity could be impressed with the idea that there is a grain of truth in that most pernicious falsehood, but the wickedness of any person that would, in a publication designed to operate upon the minds of the young, make such a diabolical statement must be apparent to every reasonable mind.

But the crowning infamy of the author is reached when she puts into the mouth of one of her charac-

ters the following blood-curdling and appalling sensational fabrication :

"One day a Mormon and his family, consisting of one wife and several children, were seated about their table taking a meal, when the husband remarked that he thought of taking a second wife.

"His lawful wife—the mother of the children sitting there—objected. Upon that he rose from his seat, went to her, and, holding her head, deliberately cut her throat from ear to ear."

"And was executed for it?" asked Christine, while she shuddered with horror.

"No," said Edward ; "he was promoted by the Mormon priesthood to a higher place in the Church, as one who had done a praiseworthy deed."

To publish fabricated and libelous slanders against a community is a crime. It may not be within the scope of law, and therefore the perpetrators of the wrong may escape statutory penalties, but the criminal deed is no less morally base and reprehensible on that account. It is more gross, because more sweeping, than a similar crime against individual character. It is but an extension of that class of infamy. In giving to the world the book from which we have quoted, both the author and publishers are guilty, the one as the manufacturer of the libelous filth, and the others as the spout through which it is conducted that it might be spread about and taint the popular mind with unjust prejudice. — *Deseret News*.

CURIOUS TABLETS IN CLAY.

PROFESSOR Sayce, lecturing at Manchester recently, said a marvelous discovery had lately been made in Egypt. They had been suddenly brought face to face with the civilized world as it existed in the days when the Israelites were groaning under the burdens of the Egyptian taskmasters. They could handle the very letters that were written by the princes and governors of Canaan when as yet Joshua was unborn, and they could trace the course of events that led to the mission of Moses and the exodus of Israel out of Egypt. On the eastern banks of the Nile was a big line of mounds, known to the natives under the name of Tel-le-Amarna. About two years ago some natives, while going on with their work of disinterment, discovered among the foundations a number of clay tablets covered with characters the like of which had not previously been seen in the land of Egypt. He was able to see some that were half obliterated, and found that they consisted of letters and dispatches written in Babylonian characters and in the language of Babylon. Some of the letters showed that

they must have been written about 1430 B.C., or about a hundred years earlier than the date assigned by Egyptologists to the Exodus.

It was sufficiently startling to learn that at this early period of history the chief sovereigns of the civilized world, separated though they were from one another by vast tracts of country, were nevertheless carrying on an active correspondence. But a greater surprise was yet to come. Not only did the kings of Assyria and Babylonia correspond with the Egyptian monarch in the language and writing of their own country, but continuous literary intercourse in the same language and writing was being carried on throughout the length and breadth of Western Asia; in short, the whole civilized world of the past was as closely knit together in literary intercourse as they are in these modern days of the penny post. Nothing could happen in the distant world or far Orient without its being immediately communicated to the Egyptian court. — *Scientific American*.

FACTS AND EVENTS.

It is estimated it will cost next year \$100,000,000 to pay the pensions granted by the United States government to survivors of the late war, and the dependent relatives of those who are dead.

On the continent of Europe the influenza has been succeeded by a strange malady called la nona. Sufferers recovering from the grippe fall into a state of coma for two or three days. If they wake up thoroughly no serious consequences follow, but if they sink into another sleep, death ensues within a few hours. Influenza, while abating in Europe, is now raging virulently in Central Asia.

The agitation in Newfoundland regarding the recent agreement between Great Britain and France is becoming more pronounced, and public meetings have been held protesting against the admission that the French have either maritime or territorial rights in the island. Delegates are being sent to this country to present petitions to the Queen and Parliament, and to urge the grievances of the colonists.

The steamer *Daniel*, from North Shields, reports at New York having seen 140 icebergs of various sizes and a great quantity of field ice, on the voyage across the Atlantic.

New York, April 14.—A large number of human bones have been unearthed while making excavations at Sixth-avenue. The place is supposed to have been the site of an ancient Indian burial ground. The bones are of immense size, and suggest an aboriginal race of redskin giants.

A Cairo telegram says that the two men who have just returned from Omdurman, the town opposite Khartoum, which has been the seat of Mahdism since the siege and fall of the latter place, state that they met with no difficulties on the road thence, the route from Khartoum to Dongola being perfectly open. They add that the Mahdi has vanished, and that famine is raging throughout the whole of the Soudan, while Mahdism they declare to be becoming extinct.

New York, April 14.—The *New York Star* says it is reported that Madame Adelina Patti is about to enter an action in the American courts to prevent the unauthorized reproduction in public of her voice by means of the phonograph. The proprietor of one of these instruments secured in it during an opera performance at San Francisco, a splendid impression of the *prima donna's* voice, and proposes to make a tour through the States, giving through the phonograph Patti's solos at second-hand.

New York, April 14.—Following hard upon recent cyclonic disturbances, Illinois and Indiana have been visited by a series of hailstorms of great violence, which have caused considerable damage to property. In many districts the crops were beaten down, and otherwise damaged in a very serious manner, and farmers throughout both States will be heavy losers. The hailstones were of unusual size, and glass windows in the paths of the storms were smashed as though they had been struck by stones.

A STRANGE SCOTTISH SUPERSTITION.—At the last meeting of the Scottish Antiquarian Society in Edinburgh, the Rev. Dr. Stewart, of Nether Lochaber, read a paper on fire superstitions, in which he mentioned that a correspondent, while in a remote glen in Wigtownshire last March, saw a slight smoke proceeding from an hollow. On proceeding to a bank above he saw five women passing a sick child through a fire. Two of the women, standing opposite each other, held a blazing hoop vertically between them, and two others, standing on either side of the hoop, were engaged in passing the child backwards and forwards through the opening of the hoop. The fifth woman, who was the mother of the child, stood at a little distance earnestly looking on. After the child had been eighteen times passed and repassed through the fiery circle it was returned to its mother, and the burning hoop was thrown into a pool of water close by. The child, which was about eighteen months old, was a weakling, and was supposed to have come under the baleful influence of an evil eye. The hoop had been twisted round a straw rope, in which a few drops of oil were scattered to make it burn all round at the same time. The child was passed through the hoop once for each month of its age. When the child was taken home a bunch of bog myrtle was suspended over its bed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 21, 1890.

A NOTABLE MOVE.

ONE branch of the United States Congress, of America—the House—has recently passed a bill to admit the Territory of Idaho into the union of States. The matter is of more than passing interest, because of the new platform upon which that Territory is applying for admission. The scheme is one which strikes at fundamental principles in the American Government. It is unique, in that it is a radical departure from the policy heretofore pursued in the creating of new States. The members of the Church of Jesus Christ of Latter-day Saints, now residing in Idaho, are disfranchised because of their religious convictions. They are taxed without having a representation in the government of which they are citizens. They are not in this condition of political bondage for committing any overt act against the government, or for breaking any of its laws, but for exercising the right of religious belief. The statehood scheme proposes to perpetuate this bondage upon them. It is an exceedingly dangerous political move, for it strikes a blow at the foundation upon which the nation rests. The thoughtful American cannot but regret it, for if one class of citizens can be denied certain rights and privileges, another class can also, and where will the end be? The majority have as much right to curtail Methodists, Baptists, Catholics, or any others in their privileges of citizenship, because of their religious views, as they have the Latter-day Saints. There is just as much authority under the Constitution, to incorporate in the charter of a State a clause compelling a citizen to swear that he does not believe in any religion, as there is to compel him to take an oath that he does not belong to a particular religious organization. Hence, when a flagrant departure from a fundamental principle of the government has been taken, the precedent is established for others to follow. Turbulent elements are given a better opportunity to accomplish their mission, and the spirit of unrest, which is manifesting itself among the people of the world, is strengthened. Protestants are jealous of the Catholics, and are ever on the alert to stay their progress, while on the other hand the Catholics are ever alive to the furthering of their own cause. To-day one influence may predominate in politics, and on the morrow another may be in power. It is frequently the case, too, that minorities are right while

majorities are wrong. Therefore the necessity for a Constitution embracing fundamental principles of government, and the urgent necessity on the part of the law-making body to be guided in their measures by those principles.

In their blind bigotted zeal to oppress the Saints, politicians are laying the foundation for the destruction of the nation. By their efforts they are fulfilling the words of the great modern prophet, Joseph Smith, for he foretold the condition that the American nation is rapidly approaching. The matter is, therefore, of peculiar interest to the student of theology. It is evidence in favor of the divinity of the calling of the prophet Joseph, and therefore tends to strengthen the faith of the Saints. J. E. C.

A few weeks ago a terrible cyclone swept over a large district of country in the United States. Many lives were lost, thousands of dollars worth of property destroyed, and untold suffering caused to many people. And now the report reaches us that disastrous hailstorms have passed over some of the American States, causing great damage in many places. It is but the beginning work of these destructive agents. The latter days are to be fruitful of such dire calamities. The old prophets have declared what the signs of the coming of the Son of Man should be, and this generation begin to witness the fulfillment of their words. The Gospel of the kingdom has been restored, and it is being preached for a witness. All people are called upon to repent of their sins, and turn unto the Lord and serve Him. The gifts and blessings, which attended the early Saints, are promised the believer of to-day. Many have heeded the warning voice, others are heeding it, but the great majority are allowing the vanities of this life to drive away the spirit of truth, and unless they speedily repent, they will reap pain and sorrow. The inspired words of the servants of God will be fulfilled. Calamity will follow calamity, until the earth is prepared for the thousand years of rest.

Ex-Commissioner McKay, who is now assistant Prosecuting Attorney for Utah, is in trouble. Some very serious charges have been made against him, and it is understood that his official head will soon be taken off. McKay has been a notorious figure in the crusade against the Saints. His career has been full of vindictiveness and hate, and innocent women and children have suffered untold sorrow by reason of it. Now, it seems that his true character is coming to light. Such is the experience of many who have been exceedingly zealous in their warfare against the Church. Ignominy has come upon them, and their latter days have been days not to be envied. History bears evidence that individuals who fight against Zion in these days, sooner or later come to grief. Where are the men who have been notorious in the drivings, mubbings, and general persecutions of the Saints? Their experience should serve as a warning to others. Yet men go on in their blind zeal, and in their desire for notoriety and wealth, and wake up to find that they are rapidly going to destruction. The history of the latter-day persecutors of the people called "Mormons," is evidence that the prophet was inspired who said, "Woe unto them that fight against Zion."

We acknowledge the receipt of an interesting photograph of the Saints of the Hull Branch, of the Leeds Conference, forwarded us by Brother Harry

Drewery. We thank our brother very kindly for the memento of the faithful labors of our esteemed brethren, Elders Abraham Maw and Rosel H. Hunter, who have been instrumental in the hands of God of gathering into His fold precious souls. The Saints are in the enjoyment of their first love of the Gospel, and we earnestly hope they will grow in grace and in the knowledge of the truth, overcome and endure unto the end in the kingdom of God, and be established in His everlasting righteousness.

DEPARTURES.—Elders W. H. Smart and Richard Yeates left Liverpool per Guion S.S. *Alaska*, on Saturday, April 12, 1890, en route for Utah. Elder Smart was released through ill health, and Elder Yeates, on recommendation of the authorities, he being needed at home. We regret to lose the valued labors of these brethren, who were very loth to return.

ANOTHER VETERAN GONE.—Father David James died at Paradise, Cache County, Utah, on Tuesday, March 25, 1890, of old age. Deceased was born at Shrewsbury, Shropshire, England, on the 2nd day of February, 1804, and embraced the Gospel in the fall of 1848, being among the first to receive the Elders who came in that neighborhood, and while he remained in his native land, his home was always open to the Elders.

Father James emigrated to Utah in 1861, settling in Paradise, and remained there working in all places in the ward where duty called him. He was ordained a High Priest September, 1863, and until the time of his sickness had, as the record shows, only been absent from four of the meetings, and this was in consequence of his visiting his sons in Salt Lake City. The funeral was held at Paradise on Wednesday, March 26th. A large audience was addressed by Elders Henry W. Naisbitt, James Bishop, of Salt Lake City, and Charles C. Shaw, of Hyrum. He died honored and respected by all who knew him, and will come forth in the resurrection of the just.

THE Latter-day Saints commemorated, April 6th, the sixtieth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints by holding a district meeting of the Scottish Mission, at the Nelson Hotel Hall, 89, Ingram-street, Glasgow. There were present—President George Teasdale, of the European Mission; W. L. Stewart, president of the Scottish Mission; E. B. K. Ferguson and Jas. Smith, of the Edinburgh; David Murray and John Jenkins, of the Aberdeen; Wm. O'Neil and Jas. Wotherpoon, of the Ayr; E. G. Gowans, of Glasgow; and Ralph Maxwell, of the Hamilton Districts. President Teasdale, in speaking of the state of the British Mission, said there were 13 conferences, 89 branches, 1 Apostle, 15 high priests, 99 seventies, 366 elders, 118 priests, 75 teachers, 74 deacons, 2,394 members, 3,142 total officers and members; 321 baptized, 447 emigrated, 88 excommunicated, 45 died in the last year. The total number of officers and members in the European Mission in 30 conferences comprising 171 branches, 1 apostle, 23 high priests, 177 seventies, 692 elders, 282 priests, 262 teachers, 131 deacons, 6,703 members, 8,271 officers and members; 1,197 baptized, 1,256 emigrated, 252 excommunicated; and 95 died during the past year. Meetings were well attended. Sacrament administered in the afternoon. President Teasdale and several Elders occupied the time in short addresses of an encouraging nature.—*Glasgow Herald*.

CORRESPONDENCE.

Grimsby, April 17, 1890.

President Geo. Teasdale:

Dear Brother,—Thinking a few lines from this far off part of the Nottingham Conference, would be of interest to you I will endeavor to briefly relate our labors and progress. Elder Geo. V. Stevenson and myself were appointed by President John H. Hayes to labor in the town of Grimsby, and on the 25th of November, 1889 we left Nottingham for our new field of labor; and on our arrival we found a very nice town, situated on the south side of the river Humber, with a population of about 75,000 inhabitants. Grimsby is a seaport town, and may be classed as one of the largest fish markets in the world. I am also informed by good authority that the average weight of fish brought to Grimsby docks daily will reach 600 tons. There is one sister with three children of our faith here, who, on our arrival, together with her husband, Mr. Wotton, received us very kindly. We were fortunate enough to arrange with them for our board and lodgings, and we have stayed ever since. We soon sent to Liverpool for some tracts to try to work with, and the kind we sent for was 2,000 Morgan's No. 1 and 2 tracts, also 4,000 Glad Tidings tracts, some Voice of Warnings, hymn books, &c. While waiting the arrival of the tracts we visited the brethren at Hull, Elders Maw and Hunter, twenty miles up, and across the river Humber, who, we had learned, had been very successful in tracting, and from them we learned their excellent system of tracting. On our return to Grimsby we hired a hall to preach in. We then devoted our time to study and preparing our tracts for distribution, and we were also busy covering and pasting inside of Morgan's No. 1 a neat little handbill which we had printed for that purpose, with our place and time of meeting on, also our private address. Elder Stevenson arranged to visit and distribute the tracts, I taking the

numbers of the street. Our experience is exceedingly varied in tracting. We were rarely received with kindness, but more frequently insulted. Some of the local preachers say we ought to be drummed out of town, &c. We labor five days a week. In addition to tracting we have advertised our place and times of services in the principal newspaper for thirteen weeks. Leaving, I believe, no stone unturned, in order to get the Gospel before the people, and we have visited all classes of society. I have conversed with a number of ministers. We have held 32 public meetings, distributed 12,569 tracts, tracted 69 streets, visited 8,612 families, and bore scores of testimonies at their doors, but have only been asked to sit down in three houses, and forty would exceed the whole number who have attended our meetings since we have been here. We have baptized two, the first fruits of Grimsby I suppose for 25 years. We hope that others may soon follow. We have enjoyed pretty good health, but have been isolated, seeing only five Saints of our Conference since we came here. Elder Stevenson joins in love to you and all the Saints, and I am happy to subscribe myself your humble servant and brother in the covenant of peace,

GEORGE A. RIMINGTON.

FAREWELL.

THIS is said to be one of the saddest words in the English language; but why should it be? To the hopeful spirit it should be full of joy. Come to think of it, it is almost prophetic. When we utter this word to parting friends, we wish that they may fare well, and it implies a hope that we may meet again. This is just the meaning I wish to attach to the word as I send a greeting to my brethren, sisters and friends in Switzerland, Germany, and England.

Two years ago I arrived in Liverpool, and since that time I have, with much weakness, yet to my best endeavor, tried to advocate the princi-

ples of the Gospel both in public and private, wherever I have been. Meanwhile I have tried to study the manners, customs, and models of thought of the peoples with whom I have mingled. I rejoice to say that I leave behind me many warm friends, both in the British Islands and on the Continent — friends who have shown, by unequivocal testimony, that they bear toward me that regard and love which true Saints manifest toward each other throughout the world. I will not say, as unhappy Byron did,

"The day has long passed by,
When Albion's lessening shores
Could grieve or glad mine eye."

On the other hand, I feel sorrow at parting with so many friends, some of whom I may not meet for years. But though our bodies are parted, yet in spirit we are one. We are all laboring in the same cause—a cause

which demands our best energies, and gives such glorious rewards.

To those who remain here, but wish so ardently to gather to Zion and cannot, let me say a consoling word:

It is not always the paths that seem

The smoothest, that lead to rest.

It is not always the way we deem

Most pleasant, that proves the best.

For the path we *must* tread, but fain
would shun

Because of its roughness, may be the one

That shall lead our feet at the set of sun,

To the city of the blest.

Let us follow the example of the Divine Master, and perform the work that is given us to do, and thereby we shall learn God's purposes toward us.

With the hope of meeting you in Zion, I bid you, for the present, farewell.

Your brother in the covenant,

J. H. WARD,

Liverpool, April 18, 1890.

MINUTES OF THE NORWICH CONFERENCE,

HELD IN THE GORDON HALL, DUKE STREET, NORWICH, MARCH 30, 1890.

PRESENT on the stand: T. E. Bassett, President of, Jos. Gibbons, Isaac Sears, W. B. Gibbons, and Charles England, Traveling Elders in the Norwich Conference; George Farrow, President of the Dilham Branch of the same Conference.

10-30 a.m.

President T. E. Bassett opened the Conference with a few appropriate remarks, and was followed by Elders G. Farrow, I. Sears, W. B. Gibbons, Jos. Gibbons, and Charles England, who reported their labors since the last Conference.

2-30 p.m.

Elder W. B. Gibbons said the world look upon us as believing a peculiar doctrine, but I know it to be no other than the one taught by Jesus Christ and His apostles. Men have no right to invent creeds and religions of their own, and teach them as divine. In partaking of the Sacrament, we should do it with clean hands and a pure heart, or we partake of it to our own condemnation.

Sacrament was administered by Elders England and Sears.

Elder Jos. Gibbons said no one can explain the principles of the Gospel only by the spirit of it. When a person enjoys that, he speaks according to the law and the testimony, and there is light in him. The priesthood and power thereof is now on the earth, and through it the people are called to repent of their sins, be baptized, have hands laid upon them for the reception of the Holy Ghost, and are promised, as the people were anciently, that they shall know of the doctrine, whether it is of God or of man.

6-30 p.m.

Elder Stephen Stafford, of Wymondham, said the Gospel is the power of God unto salvation to every one that receives and obeys it. That Gospel is now upon the earth, and men have the privilege of working for their ancestors as well as for themselves.

President T. E. Bassett said when Rome was in the height of its glory, a humble boy was born in a stable

and cradled in a manger. He was blessed with such extraordinary faculties, that had He chosen to spend His time after the things of this world, He could have accumulated such wealth that the riches of Solomon, when compared with it, would have sunk into insignificance; but He preferred the riches of eternity, though it brought ridicule and abuse in this life. If we follow in His footsteps, all will be well with us. In the days of Noah, the people accepted the former prophets, but rejected him. Moses was treated likewise. When our Savior came, we find Him saying, "Woe unto you Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets" (Matt. xxiii, 29, 30). In our day we find this same spirit manifested, and the world at large reject the latter-day prophet, Joseph Smith. The dispensation of the fullness of times has been ushered in, and one of a city and two of a family are being gathered to Zion. The day

will come when the Elders that go forth to gather scattered Israel, will be looked upon differently to what they are to-day. Then they will be counted as friends, instead of enemies as now. As this is probably the last time I shall have the privilege of addressing the Saints in this Conference, I wish to leave my testimony with you that the Gospel is true, and a savior of life unto life to those that believe and obey it, or death unto death to those that reject it. I bear this testimony with a full expectation that I will some day have to meet it before the tribunal of God.

Between the afternoon and evening services, three were baptized into the true fold. At the evening service their confirmation was attended to.

The Conference was well attended by the Saints, and will long be remembered. Their numerous expressions of God-speed to our President, who leaves us in a few days for Wales, show that his labors here have been appreciated, and that he will long be remembered by them for the good he has done.

C. ENGLAND, Clerk.

BISHOP JOSEPH POLLARD.

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BROTHER Joseph Pollard, bishop of the Fifteen Ward, Salt Lake City, died at his residence, February 25, 1890. Deceased was born at Corfe Castle, Dorsetshire, England, Nov. 23, 1819, and was consequently nearly 71 years old. He embraced the Everlasting Gospel, as revealed through the Prophet Joseph Smith, in an early day. He left his native land for Zion in the fall of 1857 and settled in the Fifteenth Ward, Salt Lake City. He was set apart as second counselor to Bishop Andrew Cunningham, of that Ward in the year 1861. In 1867 Bishop Cunningham resigned and was succeeded by Robert T. Burton, to whom Brother Pollard acted in the capacity of First Counselor. On June 27, 1877, the ward was re-organized, Joseph Pollard being ordained bishop, with

William L. Binder and N. V. Jones as his counselors. This was the bishopric at the time of his death.

Bishop Joseph Pollard was a man of singular purity of character and integrity. He was an honest man whom to know was to love and respect. Our first acquaintance with him was in the year 1862 in Salt Lake City, when in the employment of President Brigham Young, for whose memory Brother Pollard, in common with all who were intimately acquainted with President Young, cherished a fond regard.

His funeral services were held February 27th, and were largely attended. The large meeting-house was filled to its utmost capacity. Presidents Wilford Woodruff and George Q. Cannon were among

the speakers who testified to the upright character and estimable life of the deceased and administered words of consolation and instructions to the bereaved. A large cortege followed to its last resting place the

body of Bishop Pollard, whose well spent life and character will be held in grateful remembrance by all who had the pleasure of his acquaintance.

UTAH NEWS.

(Summarized from Territorial Papers.)

An additional salary of \$2,000 is allowed each of the Judges of the District Court, by the legislature.

The Legislature raised the salary of all the District Court clerks for Second District from \$500 to \$750.

Logan will hereafter be a government signal station. The daily temperature will be kept and rainfall measured. Mr. B. F. Riter has received the instruments.

Chris. Peterson was denied citizenship, March 17th, by Judge Blackburn, because he was a Mormon. The next move will probably be to refuse Methodists citizenship.

At T. E. Taylor's store on South Temple-street is a mountain lion, measuring 8 feet 8 inches from the point of the nose to the tip of the tail. It was caught in a wild cat trap, near Manti.

The failure of crops during the past season is being felt by the farmers of Sanpete County, and many of their teams are poor; yet with all their drawbacks a great breadth of grain is being planted. The present prospects are excellent.

WASHINGTON, March 15th. — In the House to-day a bill was passed authorizing the municipal corporation of Ogden, Utah, to assume a bonded indebtedness (including all existing liabilities) equal to 8 per cent of the taxable property within that corporation.

A very pleasant surprise was given on the evening of April 2nd, in the Third Ward assembly rooms, Provo, to Brother Robert J. Dugdale, who was about to depart on a mission to Europe. Songs, speeches and good wishes were extended to him, and a nice little purse of thirty dollars was given him. Everything passed off very pleasantly.

At the Second Ward Conference held in the ward assembly rooms, Salt Lake City, on Sunday evening, March 30th, Brother James Jensen was nominated and unanimously sustained as Second Counselor to Bishop Leonard G. Hardy, and he was ordained a High Priest, and set apart under the hands of Elder Joseph E. Taylor, of the Stake Presidency and others.

On Thursday evening, April 3th, at Ogden, a girl about seventeen years of age, known only by the name of Gracie, attempted suicide by taking poison. The cause of her act was the brutal treatment given her by a man with whom she had been living, and who was subsisting on the wages

of her shame.—[Such shocking records show how changed are things in Zion under the advance of civilization (?) ED.]

At the Ward Conference held in the Eighth Ward Assembly Rooms, Salt Lake City, Brother John D. H. McAllister was unanimously sustained as second counselor to Bishop E. F. Sheets, to fill the vacancy occasioned by the removal from the city of Brother Isaac Brookbank. Brother McAllister was ordained a High Priest, and was set apart to act in the position named, under the hands of Elder Joseph E. Taylor and Charles W. Penrose, of the Presidency of the Stake.

The articles of incorporation of the Utah Mattress and Manufacturing Company were filed with the County Clerk, April 3rd, and a certificate issued. The corporation is organized for the purpose of manufacturing mattresses and other articles in the furniture trade, and to acquire such property as may be needed. The place of business is to be in Salt Lake City, although branch houses may be established in other parts of the territory. The capital stock is placed at \$30,000, divided into 300 shares of \$100 each. The stock is subscribed for by W. H. Rowe, Henry Dinwoodey, J. W. Summerhays, P. W. Madsen, Robert Morris and H. M. Dinwoodey.

The Pleasant Grove, Utah County, correspondent of the *Deseret News* gives the following particulars of the death and burial of Elder Halliday, who died while on a mission to the Southern states: "The death of Elder Willard H. Halliday occurred near Mocksville, Davis County, North Carolina, on the 11 ult., the cause being pneumonia, superinduced by la grippe. The deceased was taken sick on February 19th, and he took to his bed the following day. Next day, however, he felt much better, and walked a distance of fifteen miles. The weather being raw and chilly, it is supposed that he caught cold. Flux set in, and although this was partially overcome pneumonia supervened. After his death preparations were made to convey the remains by road to Salisbury, some twenty-four miles, that being the nearest railway station. Elder Wilford W. Clark, of Georgetown, Bear Lake County, Idaho, president of the North Carolina Conference, who remained with Brother Halliday during the greater portion of his illness, and who prepared the body for interment, accompanied it to his late home. The funeral services took place at Clarks' Hall, Pleasant Grove, at one o'clock, p.m., March 17th, the cortege starting from the residence of Brother David Adamson, brother-in-law of the deceased. The several organizations of the priesthood, headed by the forty-fourth quorum of the Seventies, of which deceased was a member, marched to the hall. The services were conducted by Elder James T. Thorn. The choir sang several suitable hymns. Addresses were delivered by Elder Wilford W. Clark, President A. O. Smoot, David John, Elder James T. Thorn, and Bishop John Brown. Rarely has such a large concourse of persons assembled in Pleasant Grove as were present upon this solemn occasion, and every possible mark of respect was shown to the memory of the deceased brother. Bishop Halliday desires to express his gratitude to President Spry and Elder Clark for the kindness which they manifested, Brother Willard H. Halliday had held many offices of trust in the ward, all of which he filled creditably."